OL. XIII

ECEMBER 1957

The MINISTER'S QUARTERLY

GOD'S STAR AND MAN'S SATELLITE
—An editorial 1

COMMENT
—from our readers 2

THE MINISTER AND THE PARISH
Tea and Hostility—Gerald J. Jud 3
Let's Watch Our Funeral Language
—Herbert W. Keebler 9

* * * *

As If With Angels—Arnold M. Kenseth 12

THE MINISTER AND THEOLOGY
Reappraising the Mission to America
—Robert W. Spike 13

THE MINISTER AND WORSHIP
The Sunday after All Saint's Day—Kenneth E. Seim 21
Dedication for Church School Teachers 22

THE MINISTER AND THE DENOMINATION
Conciliar Congregationalism—David N. Beach 23

* * * *

Nothing to Fear—Robert G. Tucker 27

THE MINISTER AND HIS READING
Recommended Reading List—
by the Associates in Reading 28

Issued In the Interest of The Parish Ministry

Editor
WILLIAM COOLIDGE HART

Associate Editors
WILLIAM L. BRADLEY
RICHARD P. CARTER
ARTHUR P. COLBOURN
CHARLES L. COPENHAVER
LAWRENCE L. DURGIN
ARNOLD M. KENSETH

Corresponding Editors
B. KENNETH ANTHONY
BEN BRADFORD
GEORGE E. BARTON
DAVID G. COLWELL
ROBERT C. YOH

Assistant to the Editor
SYLVIA W. FORD

VOL. XIII

THE MINISTER'S QUARTERLY

Published quarterly in the interest of the Parish Ministry by
THE DEPARTMENT OF THE MINISTRY OF THE CONGREGATIONAL CHRISTIAN CHURCHES

Communications relating to subscriptions should be addressed to the office of The General Council, Room 915, 287 Fourth Avenue, New York 10, N. Y. Unsolicited manuscripts and letters should be addressed to the Editor, 27 East St., Pittsfield, Massachusetts.

Single copy 25 cents. Annual Subscription One Dollar.

Re-entered as second class matter December 9, 1955 at the Post Office at Pittsfield, Mass., under act of March 3, 1879.

Printed by THE SUN PRINTING CORPORATION, Pittsfield, Massachusetts

God's Star and Man's Satellite

It occurs to us that many men studying the skies this pre-Christmas season are somewhat less intent on finding God's Star than they may be in observing the last vestiges of man's satellite. Yet there is nothing so very new about that. Man's preoccupation with the work of his own hands has always served to cloud or distract his view from God's design and the eternal.

Man's satellite has captured the rapt attention of the world. By the time these words are read, however, it may have fallen through the earth's atmosphere in invisible dust.

God's Star shines steadily on. It cannot burn out for it has no material substance. Where shall we look for it in the sky? No telescope can spot it.

When a hundred satellites or more, bigger and better, go buzzing and beeping through space—where will they lead? They may lead us into a better understanding of the heavens but no closer to Heaven's purposes.

Vachel Lindsay's poem, "Star of My Heart," seems to us to have a fresh relevance this year.

"Star of my heart, I follow from afar
Sweet love on high, lead on where shepherds are

.....

Stars of all hearts, lead onward thro' the night
Past death-black deserts, doubts without a name,
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win."

May God's Star burn brightly through your Christmas Season, and lead you on through every New Year.

W. C. H.

Comment

—from our readers

Counsel of Experience

The last issue of the QUARTERLY was of *great* practical value.

The statue of Phillips Brooks beside the church he served suggests the only means of restoring the church's vitality. The sculptor felt he could not portray Phillips Brooks without depicting the Master whose spirit he radiated, with Whom he walked, in Whom he lived.

If we are to nurture this quality of life we parsons must certainly read, re-read and come to grips with those unspiritual characteristics which John Schott so accurately describes in "Some Occupational Hazards of the Ministry." "Verily verily I say unto you . . . beware of the leaven of the Scribes and the Pharisees."

And, if we are to radiate that spirit which moves the man on the street to repentance we must leave the ivory towers of our studies and walk with the novelists along skid row, in Harlem, on a Wisconsin dairy farm, perchance, as Fred Luchs acknowledges in "My Debt to Novelists." For these writers, of which there is an increasing number, know human nature and love it with all its foibles and begrimed, callused hands. They do not submit it to chemical analysis or prescribe formulae for its regeneration. But they find in the human heart that which answers to the Divine Imperative.

Along this line, we should like to have sat in on the Conference on the Ministry at Senexet Lodge, Conn. with Robert Barrows and heard Roy Minich and Dr. Potter and Fred Buschmeyer spark the discussion of standards for the ministry. After 40 years of stumbling and groping, I would certainly agree that "the concerns of the minister should be on *man,* God . . . Our ministry is to make people aware of the reality of God . . . of a purpose in creation" and that every examination of a candidate should make of primary concern this test: "Does he know life? Can he transmit the life of the Spirit and the sense of God?" All ability to articulate in acceptable intellectual and theological terms is secondary to the inner quality of the speaker's life.

ALLEN H. GATES
Chesterfield, Mass.

"The Minister's Wife"

Mrs. Dodd's article about the role of the minister's wife led me to think again about the similarity and/or dissimilarity of a minister's wife to other wives. The more I talk to mothers of young children whose husbands have "normal" jobs, I find that their husbands don't often have the "neat five-day week," but for many business, civic or personal reasons have to be away from home a good deal more than one would suppose.

While the minister has been called to minister to all, he has also been chosen to marry and rear a family. This, too, is a God-given responsibility and penalties are attached to negligence of this responsibility as well as in failing to minister faithfully to others.

Is it weakness to think that after caring for sick children or just normally mischievous children all day, that the wife can share her worries with her husband as well as being sensitive to his tensions? It isn't as noble to get bogged down from child-care, but bogged down we get!

But certainly the points on channeling our administrative talents to our own family instead of running the church are well taken. How helpful to re-think my role since reading this sensitive and penetrating presentation.

JOANNE B. BOOTH
Exeter, N. H.

Dept. Editor:
CHARLES L. COPENHAVER, Glen Ridge Congregational Church, Glen Ridge, N. J.

The following article is adapted from an address presented by the minister of the Central Congregational Church of Worcester, Mass., at the Eastern Regional Meetings in Holyoke, Mass., in October. Reprints of this article may be secured for a nominal sum from the Department on the Ministry, 287 Fourth Avenue, N. Y.

TEA AND HOSTILITY

by GERALD J. JUD

PROBABLY THE GREATEST WASTE in the church today is the brevity of pastorate; the tendency to leave a parish before the dimension of depth between pastor and people is attained. Many pastors live between teas—the tea given when these paragons of virtue come and the one given when they depart. The length of pastorate in many churches does not exceed three years, and therefore is lacking in creativity.

There are numerous reasons for this brevity, but my hypothesis is that a minister's staying or going is dependent upon how well he and his laymen, particularly those within the power structure of the church, handle the problem of hostility.

My authority for speaking on this subject arises from three sources; first and most important, I am a pastor in the field who, having concluded a period of fourteen years' service in the First Congregational Church of West Haven, speaks from experience. For three years I was the assistant pastor and for eleven years pastor of this church. I was a young man when I began my service there—a period of years for which I will be forever grateful. This people trusted me, loved me and provided me with sufficient security to grow. But growing is seldom without pain. So the insights which I present in this lecture have been hammered out on the anvil of personal experience and are presented with the hope that out of the growing pains of one pastor and people some help might come to others. If it is possible to dedicate a lecture, I would like to dedicate this lecture with deep affection to the deacons and to the standing committee of the church in West Haven who loved me sufficiently and whom I trusted sufficiently to wrestle through this most difficult problem of hostility which arises in the relationship between pastor and people.

My second source of data for this lecture comes from my fellow ministers and laymen who across the country have shared their problems with me and into whose experience I have entered vicariously.

A third source of data is the literature in the field, particularly in the area of depth psychology.

A Description of the Situation

Within the local church we are united in a common love of Jesus Christ our Lord. That which we have learned of God we have learned from Him. Through Him we know the meaning of forgiveness. Through Him we have been made at one with God. Because of Him we know the meaning of acceptance. Through His holy incarnation, life, teachings, death and resurrection we know the meaning of self-giving love. We who love Him are united in our common love to live in His spirit and walk in His way. We know we are called to do His work in the world of men. We know that His church, which is the company of believers indwelt by the spirit of the living Christ, has as its function to proclaim with power the good news of the Gospel and to provide a supporting fellowship for those who have yielded their lives to the sway of His spirit.

The functions of the church are: *worship,* to relate men creatively to God; *Christian education,* to teach the great truths of the Bible, the historic doctrines of the church and to help those in the fellowship to be able to "give a reason for the faith that is in them"; *outreach,* as it manifests itself in evangelism at home and abroad and in social action; *Christian fellowship,* to provide loving, supportive community for those who believe; *Christian stewardship,* to grow as individuals and as the church in increasingly recognizing that all that we have and are we owe to God.

Now the local church, if she is to realize her true nature and fulfill her functions, needs a leader. And so the people go in search of one who will be an overseer, a preacher, an administrator of the rites and sacraments of the church, a teacher, a counselor, an evangelist, a recruiter of new members, a visitor of the sick, an incessant caller in the homes of the people, a leader of youth, a man skilled in public relations and a good family man.

Now into the community of grace, forgiveness and acceptance comes the choice of the committee and the church. He comes ready to love and be loved. The people are glad for his coming and together they see the objectives of the church and together they set out to accomplish them. All goes well "for awhile."

But when the honeymoon is over, one year, two years, then far too often a cloud, at first no bigger than a man's hand but potentially a gigantic thunderhead, hovers. The spirit of hostility, one of the most trusted in the household of the devil, has arrived to do his dirty work.

A number of people are beginning to feel that their minister is just not measuring up. He certainly isn't what *they* thought he was going to be. The chinks in his armour have begun to show. And here or there are those who are beginning to wonder if a change might not be a good idea.

And the minister works away. He works harder and harder and the more insecure he feels, the harder he works. On the far reaches of his consciousness is the wonder whether or not his work is really appreciated. But after all if he can't please them, then he will remember that his service is primarily to God anyway. It is His praise that really matters. But any observer learned in the bare rudiments of psychology knows that unless certain problems are faced, there is trouble ahead.

The pastor is cast in so many roles that he cannot possibly fill them all. If he tries, and many of them do, he operates under a sense of guilt and anxiety and often neglects his health and his family. Still there are always those who want him to do more and be different, and he feels hostile toward those who want him to do other than he is doing. He may not be willing to acknowledge this, because one of his roles is that he is supposed to be a man of God, to whom

such feelings should be foreign. He may hide these feelings, therefore, even from himself. But they are still there to bedevil him.

The source of the hostility which laymen feel toward a pastor may arise from known conscious causes. Undoubtedly a minister precipitates hostility by his carelessness, thoughtlessness, or lack of planning. Hostility also arises because of disappointment on the part of many people that their pastor has not measured up to their expectation. Every church is different and every church is a complicated organism. Every minister and his abilities are different. And every church does not have the same opportunities for success in all fields. Conscious hostility is often turned loose when the minister does not "measure up," does not "produce."

There is a far more significant and a much more dangerous form of hostility which arises from a subconscious source. Many folk carry into their adult life a heavy load of unresolved hostility, arising from a failure to rid themselves of a powerful parental overshadowing of their will. The pastor by virtue of his office, and particularly because of his preaching, is an authoritative figure. Because many people have deep feelings of love and hate toward their own parents, it is easily possible to transfer these feelings to other parental figures. Undoubtedly unresolved childhood conflicts carried into adult life are oftentimes powerfully destructive of pastor-people relationships.

Now in the light of such hostility barriers, either conscious or unconscious, how can pastors and laymen work together to fulfill the objectives of the loving and beloved community in Christ?

What can the Minister do?

First of all, the minister must know himself; not just on the surface, but at the depth—in the pit—on the lower levels where the powers of darkness dwell. He must not be afraid of careful introspection as it manifests itself in a disciplined life of prayer and meditation. Rigid honesty upon his knees before God may cut through much of the pious, evasive verbiage with which we face some emotional situations and help us to discern the true problem. Furthermore, each of us ministers needs a trusted friend with whom we may express our feelings and bring our problems to light. The rare pastor may find this person within his church; most likely he needs to find it in another trusted clergyman. I believe that it is the rare layman who can bear this darker side of the pastor's life.

Secondly, the pastor must be willing to suffer bravely for Christ's sake. The pastor cannot escape the role of suffering servant. But he must not deceive himself here. The role of suffering servant is not fulfilled in his suffering masochistically, but in suffering redemptively—not in enjoying the tension-ridden situation which he creates by his own lack of love, but by bearing hostility so in Christ's spirit that others come to self-knowledge and the cross.

In keeping with this emphasis upon the pastor as suffering servant, I would like to add these four points:

1. *The pastor must be a role buster.* He cannot possibly fill all the roles his people have in mind for him. He must, therefore, develop and know his own ministry and be willing to accept the ensuing hostility without being hostile in return. If he knows who he is and what his ministry is, and realizes that he is called primarily to serve God, he will avoid working under a heavy anxiety load. He must be clear about his own objectives and increasingly his people will also see his ministry with clarity.

2. *To love those who hate you is not easy and particularly when we "have done nothing amiss."* Each situation of hostility is different and here the minister needs to pray for God's grace. With

Christ's love within our heart and with the help of God we can follow Him who did not return evil for evil, but loved people into life and into self-understanding.

3. *The minister must never fight the devil with the tools of the devil.* If he fights the devil of hostility with the devil of hostility, he has already given himself over into the enemy's camp. Only by honestly facing the situation in the spirit of self-giving love can we make the devil of hostility take flight.

4. *The minister must grow in the techniques of communication within the life of the church.* It is true that the pastor is a preacher, but in the group work of the church he needs to be a group worker. More pastors need to discover some of the important principles of group work, and among the most important of these is careful communication. Carelessness in this realm is the cause of much ineffectiveness in the church and creates many hostile situations. Careful planning, careful reporting, careful notifications of meetings, working through appointed committees, will help the minister to avoid unnecessary hostile situations and will free him to work redemptively in other realms of hostility, not of his own making.

The minister obviously must be the first person to discern the problem of hostility. He can, if he alone discerns it, have a successful, creative ministry. Many have. But the life of the minister can be so much more helpful and creative, and a long, creative pastorate is so much more likely, if his people understand it also.

So we turn to the next question.

What can Laymen do?

First of all, laymen who feel hostile to their minister need to examine their feelings carefully. Things are seldom what they seem and many laymen who feel hostile, if they are honest with themselves, will soon discern that much of the hostility they feel is not so simple—that it may well arise not from known sources of irritation but from hidden sources, very likely related to feelings toward the individual's own parents.

Secondly, I urge you to accept your minister as a man with his own emotional needs. He is an ordinary man who makes mistakes and needs to be forgiven. In your more lucid moments you may see this very clearly. At other times you may expect of him that which no human is able to give. The wise minister and the wise layman discern the true nature of the church in that it is a forgiven and a forgiving community and recognize how necessary it is that the minister stands also in need of forgiveness if a truly creative relationship between pastor and people is to exist.

Thirdly, let your minister be himself. Very few of us are of genius calibre. Very few excel in every phase of pastoral work. Your chances of making him over are very slight. And if you need further proof of this, ask his wife. She will have tried long before you ever heard of him. Human beings don't squeeze very well into a mold. The minister is no exception.

Fourthly, this man who spends his life in loving, needs also to be loved. As I have continued in the ministry I have grown in my love and appreciation of my fellow ministers. I believe that they are hard-working, self-giving persons who work many more hours per day than the average workman. They have many complicated responsibilities and yet they are always on hand to be the effective agent of the loving community in Christ.

But I have also been impressed by the fact that this man who is a hard worker, able to give himself in love; this man who is a symbol and an example is also often a lonely man, the hearty laugh and the cheerful countenance notwithstanding. He is lonely by virtue of his profession, but he is many times much more lonely than he ought to be.

The pastor of the church stands in great emotional need of being loved. The great blind spot of many churches is their inability to see that a happy, loved pastor is going to be creative: a threatened, badgered man will lack the spark that can set the church on fire. Love always sees in a man, not the man who is but the man who is to be. Your love for your pastor can be the very power that causes him to blossom into a creative leader.

The pastor who spends his life in self-giving love for his people stands in need of tenderness. When I read the bones of this paper to a small group of professors who are my friends at Yale Divinity School they scored me for using this word in this context because they felt it would be too easily misunderstood. But because I have not succeeded in finding a better word, I will use it, take a D on the paper, in the hope that I may be able to let you know what I mean by the word.

I once knew a man who proclaimed that his wife and his kids existed to make "Daddy" happy. Now this man was woefully wrong, as wrong as I would be if I said that the church exists to make the minister happy. I have already set forth the idea that the ministry is most surely the way of the cross. Here I only say that the springs of a minister's soul are fed by feeling occasionally from his people that expression of love which can best be called "tenderness."

Again I do not mean thereby that the minister is to be patronized. For when a man is patronized he is harnessed and tamed. A prophet of God ought never to be tamed. He needs to stand on his own two feet, knowing who he is, and knowing what his job is; a man of dignity knowing the weight of his office; a man of integrity and independent judgment. But with it all, a man, in need of tenderness.

A husband does not fulfill his responsibilities to his wife by seeing to it that she is properly clothed and fed. The essence of his love for her is expressed in the unexpected acts of tenderness, of the word fitly spoken; of some of her needs being met without having to be verbalized. The relationship of a devoted pastor to his people has many close parallels to that of husband and wife. If he is a good pastor, his very life is spent in a relationship with people that exceeds a legal relationship and in many ways is a manifestation of tenderness. And as the husband expresses tenderness to the wife, a reciprocal relationship is indicated.

The manifestation of tenderness is appreciated by the pastor when it is expressed by many. But it is particularly important that it be expressed by those who are in the power structure of the church as it manifests itself in the Standing Committee and the Board of Trustees or the Prudential Committee.

He who is a father to many needs also to feel that someone is father to him. He needs to feel that he is thought of as a person with emotional needs and not just as a hired hand who ought to bring "success" to the church.

When one seeks to give illustrations of how this tenderness may be expressed by the power structure of the church one encounters difficulty and takes the risk of sounding ridiculous and trite. But I am willing to risk it. *Those* in the power structure ought to see that the pastor receives an adequate salary and remember that the salary is more than money, but also a symbol of love and concern. *Secondly,* there ought to be more than left-handed care of the parsonage and I emphasize here not primarily that the pastor should live in reasonable comfort. I am saying that such care is a manifestation of tenderness on the part of the power structure. *Thirdly,* some recognition of milestones in the ministry, either years of ordination or length of pastorate. And *fourthly,* a sharing and rejoicing in achievements. No one ever gets beyond needing a word of commendation be he

the janitor in the office building, the pastor of the church or the president of the United States.

Other things could be mentioned. But these suffice to say what I have on my mind. If they seem pat and obvious, remember that they are simply the verbalization of a hunger which is beyond verbalization on the part of a pastor as he serves his people. Oftentimes because no one senses this matter as a specific responsibility toward the pastor, because boards change, it is a matter that is too often neglected. And because it is forgotten many churches contribute to the great wastefulness in manpower which always occurs when a pastorate is of only brief duration. *For a pastor may leave his church in search of tenderness,* as many go from one marriage to another in search of the same thing.

Love calls life into being. Love as it expresses itself in acts of tenderness calls ministers to be their highest and best. Love in its most creative form is a two-way street. Ministers know they must grow in their ability to express love to their people; and laymen, especially those in the power structure, need to sit down occasionally to see how love can be practically expressed toward their minister.

In concluding I urge that laymen and ministers alike seek to see beyond the institutional church to the loving and beloved community in Christ. The term community implies that here there is a reciprocal relationship of love and affection, which must not only be felt but must find expression. We are all growing people, full of inadequacies, emotional blocks, guilt and resentments. We seek wholeness, but we are not yet whole. We seek maturity, but in many ways we are still very immature. Within the Christian community we as pastors and people need to recognize a need for the other's help if we are to grow toward wholeness and maturity in Christ.

We must recognize together our inadequacies, our sin and our needs. We must pray incessantly that the love of Christ be manifest in us. Surely if we have Christ's love within our hearts, then we are understanding; and if we are understanding, then we are forgiving; and if we are forgiving, we are accepting; and if we are accepting, we allow a creative relationship to exist.

As laymen and pastors we need to become sensitive to each other's needs. So yoked, we are best able to serve His Kingdom in fulfilling the functions of His church.

"I could not think of him as dead."

LET'S WATCH OUR FUNERAL LANGUAGE

by HERBERT W. KEEBLER*

I VISITED P—— B—— in the hospital many times during the several months of his illness. He had a coronary, and he never really recovered. There were weeks of excrutiating pain. Temporarily there would be improvement, but always there was another attack, rendering him permanently impaired. During the last month there was labored breathing, and a contortion of the face several times during the span of a single sentence. These spoke silently of the real pain which plagued him every minute. But there was never a word about this. Always there was a cheery inquiry about those things which interest me, rather than a single complaint from P—— B——. Always too, a word about his family or our mutual acquaintances.

P—— B—— was reborn out of the travails of the flesh into the full life of his spirit on Sunday morning. The word came to me through his son, who phoned just as I was leaving for church. I remember the familiar tug one always feels when he hears this good news about a friend. It is just like he has received a promotion, and will be moving to another city to carry on his work. You know you will miss his immediate companionship, but you do rejoice in his advancement. S i m i l a r thoughts kept flooding into my mind in far less time than it takes to tell of them. Among those thoughts was the idea that P—— B——'s removal would not mean that I would never be in fellowship with him again, and I all but burst out with the melody and word's of R. Vaughan Williams' glorious tune, "For All the Saints Who from Their Labors Rest."

P—— B——'s prolonged illness afforded me the glad opportunity of coming to know him better than a pastor ever gets to know most of his parishioners. This was because of the frequency of my visits, and the fact that we did more than talk of petty pleasantries. On the Friday before his promotion I spoke with him as follows:

"How goes it, friend?"

"I must be—very cautious—with my answer.—People tell me—I'm doing better—than I think I really am."

"It must be pretty rough to have to fight for existence every minute of your life."

"Well—some of us have our joys and our hardships—intermittently through life. —On a graph it would be—a very jagged pattern. Others of us—have all the good things coming to us—years and years of every happiness—and then we pile up all the rough parts at the end."

I remember feeling that there was a cryptic meaning in what he said, and I felt somehow satisfied that P—— B—— had worked out a good philosophy about life in general, and about his suffering in particular.

I left the hospital that day with a cheery, "I'll be seeing you!" and I received a cheery wave of his hand and a smile in return. I knew when I said it that it would be true, and it will still be true.

On Saturday night, when his good wife left the hospital, after her second visit—

*The author is Minister of the Warren Congregational Church in Westbrook, Maine

she always came twice each day for month after month—, he said what Peter Marshal said to his wife: "I'll see you in the morning."

The next time I saw him—

NO!

We must be careful about our language.

I was called to conduct the funeral. I visited the family at home. When I went to the funeral home I saw only the form—the shell—the worn-out body which had housed P—— B——'s real self. There was something comforting about seeing this. (But, I would not want the comfort of this visual image to be used as an argument for keeping the casket open at a funeral. The benefit here is not to be compared with the benefit of remembering only that which is spirit, instead of remembering the dead form, which visually impressed remains the strongest of all impressions.) True, his body appeared to be at rest. A youthful repose had settled upon the face which had become so haggard and thin by the constant, nagging pain. But I could not think of him as dead, and I do not think of him as dead. If my faith is real, then P—— B—— lives, and I am grateful for the experience which followed.

Somehow—this was the first time in my ministry that it ever happened completely, though I had thought of it before —I could not think of him as dead; or could I speak of him as dead. When I met the friends of the family, I spoke to those whom I also knew. I talked to them freely about P—— B——, and I found myself saying frequently, and with all naturalness—nothing strained, or in any way consciously trying to be different —"I got to know P—— as a real friend while he was in the hospital. I really *admire* that guy for his endurance and his faith." (NOTE THE PRESENT TENSE OF THE VERB "to admire".) Or, I found myself saying, "I have a lot of respect for this fellow." (NOTE THE PRESENT TENSE OF THE VERB "to have".)

On Tuesday I began the funeral service itself with a selection of opening scriptural sentences. I followed this with an ascription, and a very brief prayer of invocation. Then I said:

"My purpose as your pastor is not to extol the virtues of the loved one who has left us; though his virtues are many, and I regard him highly, and for many other reasons than that he is my friend." (NOTE THE PRESENT TENSE OF THE VERBS "to regard" and "to be")

"Nor is it my hope to leave you with nothing but the visual image of his body which perishes. My task is rather to fasten your minds on those secure thoughts about God, and his dependability and love, which surpass all time and change.

"My task is to cause you to recall those fair memories which are most like his spirit. This is his real self, and the real self is not here. It cannot be contained, or buried in the ground.

"My task is to give meaning to the experience of death; and to do this we turn to God's own Holy Word for comfort and instruction."

I read from Psalm 23, and from Wisdom 3:1-7. I followed these ancient sources with a modern poem, "Christus Consolator", by Rossiter W. Raymond. I continued with New Testament readings; first from the Beatitudes, and then the Easter story (Luke 23:54-56; 24:1-9). What can more appropriately be read than that story from which our resurrection faith springs? Then came brief readings from II Timothy 4:7-8, which speaks of the triumph in store for those who love His appearing; and from Philippians 4:8, which ascribes virtue and praise to things true, honest, just, pure, lovely, and of good report.

Then came the prayer of consolation, in the midst of which hearty thanks was

offered for the life of P—— B—— with us, and for his eternal spirit.

"We thank thee especially for this one who has meant so much to us as husband, as father and friend. Thou hast been gracious to him to furnish courage and hope, persistence and patience, during the long months of his suffering. We give thee thanks for the ways in which thou hast sustained him, and art sustaining him. And now at last, we thank thee for the blessed hope we have in his immortality; for we know his works go before him, and praise him in the gates." (NOTE AGAIN THE PRESENT TENSE OF THE VERBS.)

The final prayers I selected were by John Hunter and Martineau. Both continued the emphasis that P—— B—— lives, and both serve to reaffirm our faith.

"Almighty Father, we bless thee that life and immortality have been brought to light in the gospel. We know from Jesus, and we praise thee for the knowledge, that death is not the destruction but the expansion of our life: and it opens the way into new opportunities of service and worship, new disciplines and new joys; that it cannot take us out of our Father's hands, nor separate us from the love of God. . . . O, help us to realize the faith of Christ, and then we shall have the peace of Christ, and the bereavements that darken our homes will not break our trust in thee, the Father of our spirits.

"We seem to give him back to thee, dear God, who gavest him to us. Yet as thou didst not lose him in the giving, so we have not lost him by this return. Not as the world giveth, givest thou, O lover of our souls! What thou givest, thou takest not away; for what is thine is ours always if we are thine. And life is eternal; and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight. Lift us up, therefore, strong Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us closer to thyself that we may know ourselves nearer to our beloved who are with thee. And while thou dost prepare a place for us, prepare us for the happy place, that where they are, and thou art, there we too may be; through Jesus Christ our Lord. Amen."

(NOTE THE PRESENT TENSE THROUGHOUT.)

I have little patience with those well-meaning parsons who gloss over the experience of death with a saccharine kind of deception which claims "There Is No Death". I hold no brief for those mystics who peddle phantoms and who deny death to be the reality it is; sometimes a very grim reality. But our Christian faith proclaims a reality too. It is that through our Lord Jesus Christ WE LIVE, and naught but our body perishes. That part we love and cherish—the spirit of the man—this never perishes. Let us watch our funeral language, that it denies not our faith but proclaims it, even to the tense of verbs.

AS IF WITH ANGELS

As if with angels, God isaiahs me.
I am charred, I am sick. But He bears fire,
Rekindles, heals. As Blake saw in a tree
Branches of wings, painted a hidden choir;

So I write down the versions of my joy,
Because these holy ones guest in my heart,
Wander my blood, make my glad bones employ
Themselves deft and daily in the earnest art

Of adoration. For Blake knew well why
We are here. He saw in all things and flesh
The altar lifted up, the scarlet flash
That tongs God's coal of mercy to the tongue.

So I am, first, my death. After I die,
Then I am burned and birthed. All life amazes,
And I become God's man, His morning bell rung
Back and forth in ever-after praises.

Arnold Kenseth

The poet is Minister in Amherst, Mass.

Dept. Editor: LAWRENCE L. DURGIN, Central Congregational Church, Providence 6, R.I.

The following article was originally presented by the Director of the Department of Evangelism as a lecture at the Pembroke Conference on "Dimensions of Our Mission Today."

REAPPRAISING THE MISSION TO AMERICA

by ROBERT W. SPIKE

I WANT TO FRAME my remarks between two distinctive approaches to the Mission task in America.

The first is that which Truman Douglass so succinctly stated in his book, MISSION TO AMERICA.

> "What we call 'home missions' is not an eccentric or marginal or optional activity. It is the main business of every local church, every church school, every Christian institution and program. It is the business of every Christian. For the church in America, as everywhere else in the world, is called to further the Christian movement in a society whose dominant presuppositions, standards, and goals are frequently in direct and massive opposition to those of Christianity. In a far more radical sense than has been commonly understood, the church in America must be a missionary church or it will die."[1]

This awareness that Home Missions was no longer a question of special services to unassimilated groups or isolated geographical areas within the continental boundaries has gradually become the understanding of most of the leaders of Home Missions. What Dr. Douglass saw so clearly, namely, that increased mobility, mass communication and a prosperous economy had made the total American culture the object of evangelism and witness has been almost a commonplace seven years later.

The study paper, PERSPECTIVES ON A CHANGING AMERICA, prepared by the Division of Life and Work of the National Council of Churches in 1955, documented this thesis. Even more illustrative was the occasion of the joint meeting of the Division of Home Missions and the Division of Life and Work of the National Council of Churches in Indianapolis last December. It was recognized that it was no longer possible to separate the problems and opportunities of established churches from so - called "mission" churches in American life. The designations of some of the study groups at that conference indicate the nature of the common field of work—Automation, Housing, The Arts and American Culture, Evangelism and Secularism—are only a few. There is then an increasing understanding of the blunt fact that the Christian Mission in America is no longer to special groups or places but to an ethos.

The other perspective is quite different. Last May I attended a conference at Bossey (The Ecumenical Institute) on "Evangelism and the Structures of So-

ciety." The delegates were all people who were or who had been engaged in front line evangelistic work with people really outside the life of the Church. There were representatives from Iona, East Harlem, the Sheffield Mission, the Evangelical Academies, Haus Villigst, and several of the projects of the Reformed Church in France, and many others. It was an exciting group of people to be with. We shared so many common experiences, even though our field might have been Glasgow or Essen or New York. These were people who understood the modern temper, who had penetrated deeply into the world outside the boundaries of church life. Alienation, meaninglessness, the tragedy of the dispossessed were not just smart phrases to them. They shared a common identification with working class life and sophisticated circles—which is not usual in church life. It was also amazing to discover the emphasis on a recovery of liturgy in relation to the common life which transcended denominational and traditional lines. And yet there were two schisms that became apparent in the group. One of them was explicitly doctrinal, and I will not go into that. The other was national. There were only a few Americans present, but we shared completely in the unity just described. But it seemed nearly impossible for the Europeans to take us seriously. Particularly in the small seminar groups, whenever an American spoke of some aspect of his work, a certain pattern of response would develop. There would be a brief embarrassed pause, then a polite reaction to the effect that it was interesting that even in the United States a certain interest in these matters could be noted, but now "let's get back to a discussion of the real problem of Christ and culture here in Europe." There was an over-riding conviction on the part of these very alert Christian leaders that American church life was so embedded in a culture with its own values and dynamics that it could not be expected to make an independent witness. After several of these occasions, some of us felt compelled to remind our brethren that the American scene was nowhere near so monolithic as they painted it. And beyond that, the American problem of culture-religion is of major concern to everyone in the world, given the present realities of world power. Nevertheless, this distinct difference between evangelism in Europe and America became apparent. In Europe the great challenge is to bridge the ancient gap between the world of church life and secular concerns, whereas in America it is the extrication of the distinctive witness of the church from the spirit of the times that preoccupies us.

THE HOMELAND MISSION stands then between these two standards—a growing awareness that the evangelical task involves a compelling necessity for the whole church to confront powerful cultural gods, as articulated in MISSION TO AMERICA, and powerful economic, political and psychological facts that bind the church ever closer to the culture. This ironic situation seems increasingly true of home mission enterprises, the more aware we are of the dimension of the task, the less we seem to be able to move away from old program patterns to confront it. Even as foreign missions still cling to administrative divisions that are purely geographic, so in home missions we perpetuate outmoded conceptions of Mission in categories like "city work," "town and country work," "church extension," and a separate "department of evangelism" within a Mission board.

The important thing, however, is not titles nor descriptions of work areas, if the focus of attack is right in the missionary endeavor. And the focus would seem to be two-fold; first, concentration on the renewal of the Church; and second, witness through invasion of mass culture.

Dr. Visser 't Hooft has laid out the theological blueprint in the first instance in his excellent new book called, THE RENEWAL OF THE CHURCH. He stresses that the Church does not need change simply to keep up with the times. Quite the opposite, in fact. He outlines the history of the Church as it has constantly found the need of returning to the Source of its existence for a new look at its charter in Jesus Christ. He reminds us how easily the church falls into the "closed, introverted life of self perpetuation" and points toward the necessity of recovering the "open, dynamic life into which the Holy Spirit pours his gifts."[2]

Now this is not to be interpreted as simply an historical observation and a highsounding hope. This is a premise on which the mission of the visible Church should be built. Not that such an explicit theological manifesto is without danger. If such a call would lead us to think we can build a program by which *we* renew the church after some image of the model church, we are worse off than before.

Nevertheless, program and strategy can be built on the proposition that American Churches desperately need reacquaintance with the long Christian heritage. Plans can be made for an assault on theological illiteracy in the churches. Thoughtful attention can be directed to ways of breaking open habit burdened structures of church life so that the power of the gathered community in which Christ dwells may find channels.

Certainly in the theological seminaries and in certain ecumenical circles there is developing a vast new bibliography of rich material directed toward helping the Church be the Church. Never have there been such resources available on the printed page in Christian Theology and Church History. The Living Age series and the Harper Torch series are excellent. And yet it is the unusual church that seems to be engaged in any really creative study program for adults, and the even rarer situation where one feels that the Church is an unified, self critical instrument of God, poised for witness and proclamation. Yet, is this not a fundamental Home Mission task in the new America, to help churches open themselves to the movement of the spirit? A long look ahead would surely reveal how foolish are the divisions between social action, evangelism, Christian education, and stewardship. These program areas become self defeated if they are not the outgrowth of a self conscious community which is able to define its life in relation to Christ. The development of a style of life, a perspective on this life and times which is molded by the Gospel, and not by expediency—this is a central Home Mission task in these times. The present concerns, caught up in such categories as Christian education, evangelism, church extension, must flow out of a lively doctrine of the Church. This doctrine must not simply be a creedal statement on theology conceived as proposition and principle. It must emerge from the encounter between the needs and interests of the people who make up the churches and the Gospel of God's love in Jesus Christ. The interest in the laity, now a shibboleth among us, must stop being an interest, a condescension, a movement. For this is all we have—men and women caught in the whirlwind of modern life seeking a footing in God's truth. This is the church, and unless we are willing to pour our best thinking and struggling into making available the whole resources of the Christian heritage for laymen, then we had better not do anything. The enemy within the church is niceness, false harmony, dullness, superficiality, all the assets of too comfortable society. To the Church, renewal will only come when the Gospel of Jesus Christ in its full dimension of excitement and tragedy is released — "when the Word is allowed to have full course in the church," as the Puritan fathers used

to say. Hear what two distinguished laymen have to say to the Church. First, Bernard Lord Manning, distinguished Congregationalist and senior tutor at Cambridge, wrote in A LAYMAN IN THE MINISTRY,

> "Are you quite sure that your doubts and difficulties and puzzles about life and religion do not come from (a misunderstanding). Are you not, though in theory you profess the Christian faith, in fact looking at all these things apart from Him Who is the Wisdom as well as the Power of God? To be asked to believe in a heavenly Father and a divine Will behind the chances and changes of this mortal life is to be asked what is indeed unreasonable until we have seen the Son made flesh and sharing the burden of our infirmities."[3]

Dorothy Sayers, the great writer of detective stories, writes,

> "If the Church is going to make any impression on the modern mind, she will have to preach Christ on the cross. Of late years the Church has not succeeded very well in preaching Christ: she has preached Jesus, which is not quite the same thing."[4]

Thus the basic step toward renewal of the church is a step away from popularization, a step taken in the direction of rediscovering a sturdy Christian theology, and Home Missions, which for a century has either assumed or bypassed the evangelical content of the Gospel in favor of expansion, must now look to the source. The message has caught up with the mission. It is the validity of the cross of Christ itself that is at stake. It is renewal of the Church at the point of painful discarding of what so long has passed as the "familiarly religious" that is called for. D. T. Niles catches the real edge to the matter when he says that the most important task in evangelism right now is the discovery of what brilliantly successful methods we must now discard, because they are not faithful to the gospel. And what is true of evangelism is equally true of church finance, administration, and the organization of church life. Douglas Horton, writing a new foreword to his 1928 translation of Karl Barth's, THE WORD OF GOD AND THE WORD OF MAN, for a new Harper Torch Book edition, calls attention to the prophetic distinction in this work between Christians as the Christ-possessed and Christians as the multitude of the baptized. "Hear the Word of God" might well be the most important theme for our generation of churchmen.

AND THIS BRINGS us to the second emphasis, witness through invasion of mass culture. Self consciousness in the light of the gospel, that which sets us apart as a people, cannot be justified as an end in itself, nor can it happen if it is so interpreted. The Church was given to the world in Christ for the redemption of the world. We must know the modern world in all its dimensions if we would preach Christ to it. Now this sounds like the oldest sort of truism, and because we say it so often, we tend to assume that the Church really is "hep." Nothing could be further from the truth. We have been so preoccupied with the obvious material changes in the modern world that we have not been very keen observers of the deeper psychological and spiritual changes that come into being. We need to know the passions and powers of this age in American life in the same way that Paul knew Corinth. Read the Corinthian letters, and you are conscious of how thoroughly Paul was acquainted with the dynamics of pagan life, how well he understood the difficulty of knowing where to make a witness, and where to compromise. And even more, see how true it is that doctrine and faith become enlivened, only in the midst of this continuous attempt to make the witness clear.

We do not begin to know the breadth and length of the modern American tem-

per, which is our true mission field. Fortunately many people outside the Church are beginning to assess it, to probe the shape and structure of what we really live by in this land, in contrast to any myths and totems. One of the best attempts recently is the collection of writings edited by Bernard Rosenberg and David Manning White, called, MASS CULTURE: THE POPULAR ARTS IN AMERICA. Not all of the essays are significant, but all the really discerning sociologists and critics of our times have contributed to this rather frightening assessment of American life as seen through our movies, ads, comic books, TV, newspapers, etc. Such a perspective is more revealing of the passions, often the misplaced religious passions, of our country than abstract listing of the problems of our times. Bernard Rosenberg, of City College of New York, in a really brilliant lead article, says this about Mass Culture,

> "Contemporary man commonly finds that his life has been emptied of meaning, that it has been trivialized. He is alienated from his past, from his work, from his community, and possibly from himself—although this 'self' is hard to locate. At the same time he has an unprecedented amount of time on his hands which, as van den Haag has pointed out, he must kill lest it kill him. Society abhors a vacuum, and quickly fills this one with diversion. Brutes and mimes achieve an apotheosis in these secular surroundings that they seldom enjoyed even in the late Roman Empire which, after all, had its more ethereal gods. All this is accepted—and celebrated by a certain percentage of the intelligentsia not altogether unrepresented in our anthology—as a highly desirable kind of public stupefaction. It is widely assumed that the anxiety generated by industrial civilization can be allayed, as the nerves are narcotized, by 'historical' novels, radio or television programs, and all the other ooze of our mass media."[5]

There must be some critical stock taking of the movements of our times before we can know how to proceed, and even then we must realize that we go forth into a veritable jungle of ambiguities.

CAN THE CHURCH be true to the Word of God that is in Christ, the most profoundly personal, the most non-conformist word ever spoken to men, and still "operate" as it were, in a mass society? This is a real question, and one that becomes far more than rhetorical after you read extensively in the alarmist literature of contemporary social critics like Dwight MacDonald and Bernard Rosenberg. What about the easy assumption that Church must use the mass media and compete for people's attention along with soap flakes and automobiles?

I have just recently read THE GREAT MAN, the satirical light novel about the toughly competitive world of radio and TV, written by a former director of the *Home* show, Al Morgan. He lays bare the utter hypocrisy and ruthlessness of a world where millions of dollars are at stake. All the sentimental totems of American life are exploited in endless variety and cleverness for the sake of success. The action centers around the death of a national TV comic, who has been a homespun hero to the public, and actually a complete phoney in private. The network and many individuals who are a part of it seek to exploit his death and fake reputation for their own ends, and religious broadcasting is taken in and used along with everything else. Morgan describes a scene in which he visits the studio where the body of Herb Fuller, the comic, has been placed on a bier for the public to visit, and from which religious broadcasts take place,

> "I stood watching and listening for a while. I had to give it to them. Again. They were really doing it right. After the choir finished, the lights

dimmed down and the camera swung around for a pan of the shuffling crowd, filing in and out of the theater. When the lights went back up again, the spot was on a guy in a black suit standing at a lectern just in front of the stained glass windows. I recognized him as a very fashionable minister of a very fashionable church. The names of both escaped me at the moment.

He was a real pro. Or maybe it was just the atmosphere and the droning, professionally monotonous voice that kept me riveted to the spot. I stood and listened to the sonorous voice, batting out the rolling phrases.

'What we are seeing here today, what we are honoring here today with our presence and our sorrow, is, in a large sense, the victory of Man over Death. Before me now are the last earthly remains of the man they called Herb Fuller. His body is there in that coffin.

He is dead.

'We know that. Our eyes tell us so. The verdict on the death certificate tells us so. Logic tells us so, and yet you people deny those things. You make liars out of the logic. You make liars out of the certificates. You make liars of your eyes . . . liars of the doctors. Every man, woman and child within sound of my amplified voice who has ever laughed at a Fuller joke or felt the warmth of his personality —if you will, his humanity—knows that these qualities are not dead. For a little period of time, Herb Fuller was a part of our lives. For a little period of time, he made those lives of ours more entertaining, more interesting—in some cases, more bearable. And those little periods of time—each unimportant in itself, but in toto so very important—those little periods of time cannot be destroyed, cannot be suddenly wiped out in the wreckage of a car on a hillside in Connecticut. I say to you that Herb Fuller is not dead. Look at that coffin with me and disbelieve your eyes. Distrust your senses. I say to you that each of us carries with us a piece of him inside us and while we live, while we remember, he is not dead. He is alive. Gloriously alive.'

"A real pro."[6]

Getting our full share of programs about religion on the air is not enough. Getting a good press for religion is not only not enough, it may be too much. One of the purposes of religious broadcasting, namely, that it is valuable to create a favorable climate for religion in general, can be seriously questioned. It cannot be defended from the Bible. For the Gospel does not have to do with religion in general, nor even acceptance of Christian ideas as abstract purposes. The Gospel has to do with human beings, in all their complexity, their perversity and their magnificence, when they encounter the Holy God on their doorstep.

In other words, communication of the gospel through the mass media is certainly one of the vital functions of Home Missions, but an enormously dangerous one. Harmless doses of religious bromides, no matter how many million people get to swallow them via TV, do not constitute the Christian Mission to America today.

And, what is far worse, such lavish speaking of religion may actually be nothing but a coating for paganism. Last week I saw a trade journal ad for a "religious" movie, produced by a subsidiary company of 20th Century Fox, starring Walter Brennan. The lavish blurbs stated that this heartwarming religious movie would be a box office smash in the Bible Belt. The man who showed the ad to me said that 20th Century Fox expects to gross $5,000,000 on it within the first year.

The frontier in mass communication, TV, paper backs, and the whole mass

assault on American culture, needs the most thoroughgoing kind of reappraisal, and careful experimentation. Religious broadcasting may very well have to stop being religious before it can preach the gospel. It may even have to attack religion when this means the nice, happy smiling faces, all's right with the world kind of religion. In other words, whenever we talk about a great new concentration in the field of the mass media, we must begin to distinguish between the opportunities the techniques themselves offer to us, and the mystique, the point of view that so often is imposed by the world that controls the media.

Another frontier in relation to the culture is completely on the other side of the fulcrum from the mass media. It is small and face to face in character. *We need continual experimentation in new forms and structures for church life.* What does it mean to be a member of a gathered community in a mass culture? How does it draw new people into its life? What are its disciplines? The East Harlem Protestant parish and its descendants in Chicago and Cleveland, and other such experiments are misunderstood, if they are thought to be important only as a new technique for the inner city. These are new ways of ordering the life of the Christian community in relation to modern life, and we must look at them in this way.

One of the great needs is to rethink the nature and structure of church life in suburbia, in the rural field, and in static situations.

Perhaps we have needed the Billy Graham extravaganza to observe what evangelism is *not* in this generation. More and more of his most loyal supporters are coming to see what was apparent to a few at the beginning, namely, that this oversimplified, church rally kind of meeting, never does speak to the really unchurched, or more than that, to the "unsaved" parts of every man's life, whether he be churchman or not. Charles Templeton, in his new book, EVANGELISM FOR TOMORROW, quotes C. S. Lewis on this point.

> "The world does not consist of 100 per cent Christians and 100 per cent non-Christians. There are people (a great many of them) who are slowly ceasing to be Christians, but who still call themselves by that name; some of them are clergymen. There are other people who are slowly becoming Christians, though they do not yet call themselves so. There are people who do not accept the full Christian doctrine about Christ, but who are so strongly attracted to him that they are his in a much deeper sense than they themselves yet understand."[7]

True evangelism, namely, speaking to the outsider, is closely related to the kind of Christian community that exists. "There can be no salvation outside the Church," is not just a theological dictum. It is a fact of evangelism. There can be no real touching of men's lives outside of some kind of Christian community with a mission. The real challenge is how to adapt, to modify, to create this kind of church so that it can be light on its feet, and not encumbered with all the weight of vested interest and propriety.

CLOSELY AKIN to this is the searching out of unassimilated groups in American life. We talk a great deal about conformity and mass culture, but there are always groups who because of class, or origins, or point of view are alienated. The basis of alienation changes, but the outsiders are always with us, and the mission of the Church is to know where they are, and who they are.

The inner city configuration of problems, the hard core of people left when the more successful fly to the suburbs, is one of the obvious frontiers.

Another such group, and one about which people continually bear me out patiently is the growing number of intellectuals who feel strongly opposed to the

gods of modern life and yet who also are not Christians. Often they are making a more basically Christian critique of our time than are churches. I was interested in a new Evergreen paper back devoted to the new Bohemian center of arts and letters centering in San Francisco. Kenneth Rexroth, the poet, tries to describe in the introduction the measure of the protest against conventionalism represented by these artists and writers. And then he makes this interesting comment:

> "There are few organized systems of social attitudes and values which stand outside, really outside, the all corrupting influences of our predatory civilization. In America, at least, there is only one which functions on any large scale and with any effectiveness. This of course is Roman Catholicism. Not the stultifying monkey see monkey do Americanism of the slothful urban backwoods middle-class parish so beautifully satirized by the Catholic writer, James Powers, but the Church of saints and philosophers—of the worker priest movement and the French Personalists. So it is only to be expected that, of those who reject the Social Lie, many today would turn towards Catholicism. If you have to 'belong to something bigger than yourself' it is one of the few possibilities, and, with a little mental gymnastics, can be made quite bearable."[8]

Thus it is imperative in our mission that we seek out the outsiders, not only because Christ died for them, but because Christ may speak to us through them. Indeed the only truly eschatological writing being done in our times is coming from outside the Church; the only truly eschatological feeling about life seems to come from disenfranchised areas of the body politique. The health of the Christian Church may depend upon her sense of mission to the American scene, not only in the way that we usually imagine, namely, that we will be re-energized in the process, but because the voice is speaking to us from the cracks and crevices, from the stubble and underneath the stones.

I think our text is really in Corinthians. Paul looked out at his world, as we must look at ours, and the most needed words are these, in I Cor. 3:18, "let no one deceive himself. If any one among you thinks he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God."

The perspective on Home Missions must be all-encompassing for the field of paganism is broad and deep and intricately cultivated. It must be watchful of opportunity for the quick blow and the tactic well devised. But more important than superior "know how" and grand plans, it must be faithful, and its faithfulness must result in courage, yes even defiance of what seems on the surface to be our greatest strengths, a good press, great popularity and comfortable wealth.

1 p. 14, MISSION TO AMERICA, by Truman B. Douglass, Friendship Press, 1951.
2 THE RENEWAL OF THE CHURCH, by W. A. Visser 't Hooft, Westminster Press, 1956.
3 A LAYMAN IN THE MINISTRY, by Bernard Lord Manning, Independent Press, London, '42.
4 Quoted on p. 23, EVANGELISM FOR TOMORROW, by Charles B. Templeton, Harper and Brothers, New York, 1957.
5 p. 7, 8, MASS CULTURE: THE POPULAR ARTS IN AMERICA, edited by Bernard Rosenberg and David Manning White, The Free Press, Glencoe, Illinois, 1957.
6 p. 118-119, THE GREAT MAN, by Al Morgan, E. P. Dutton & Co., 1955, (Cardinal edition published by Pocket Books, Inc.)
7 p. 69, EVANGELISM FOR TOMORROW, by Charles B. Templeton, Harper and Brothers, New York, 1957.
8 p. 8. Evergreen Review: San Francisco Scene, published by Grove Press, Inc., 795 Broadway, N. Y. C., Vol., 1, No.2.

Dept. Editor: ARTHUR P. COLBOURN, Pawtucket Congregational Church, Pawtucket, R.I.

THE SUNDAY AFTER ALL SAINTS' DAY

by KENNETH E. SEIM

As I think back through the years, I cannot recall ever seeing any article in our Congregational journals dealing with the observance of All Saints' Day, to say nothing of a practical outline for an appropriate service for the Day. Therefore, I would like to share with others some thoughts and plans worked out over a period of fifteen years.

Our Church felt there was a need to express more adequately the faith, hope, and love of the entire Fellowship, when one of our members was called home. We gradually decided this should not be done on the Sunday following the death of the church member, because this interfered with the regular service of Morning Worship. Therefore, we thought it best to set aside one Sunday during the year, and have the entire service deal with this theme. We chose the Sunday After All Saints' Day—and what more appropriate Sunday could be chosen! The Day has now become a tradition with us.

Our intention is to make the Service one of solemn joy, hope, and thanksgiving. The prelude, the hymns, the anthems, the scripture lessons, and sermon texts are chosen with great care—having in mind their appropriateness for the general theme of the Day, and the desire of the Congregation to surround the loved ones of the deceased with all the strength and hope we can possibly express.

Immediately after the sermon in our service there is an "Act of Commemoration." For us it has become the high point of the Service, and it usually takes this form:

Solo—"Sunset of the Year"—Scotch Air
Litany of Commemoration (#580, Pilgrim Hymnal)
Reading of names of Deceased Members

"On this Sunday after All Saints' Day we remember gratefully and lovingly, and before God, our beloved members, who have been gathered to their promised rest this past year:

Name of Member ..... date of death
.....
.....
.....

Silent Prayer
Prayer of Remembrance and Thanksgiving
Hymn
Benediction

I have before me, as I write this, an editorial written by one of the Saints of our church, Gaius Glenn Atkins, in the QUARTERLY for November, 1944. In it he wrote, "There are so many uncalendared saints for whom we need always to give thanks. Our debts to them are unpayable. And there is a treasury of goodness which is a precious part of our spiritual inheritance." For me, this is true of the least of the saints, the unsung ones who are hardly known outside the fellowship of the individual church. Surely they too add to the "treasury of goodness" so greatly needed by us all.

A SERVICE OF DEDICATION FOR CHURCH SCHOOL LEADERS

The following service was used at The First Church in Newton, Massachusetts. The Reverend Nathaniel M. Guptill is pastor of the Church; and Mrs. John H. Lavely, Director of Religious Education.

THE PASTOR (to the Director of Religious Education):

.....(NAME).....we, the members of the First Church in Newton, have called you to minister among us as our teacher, directing for us and in the name of God the educational tasks of our church. This we have done with thanksgiving for the qualities of training, character, and personality which have equipped you for these essential labors. Do you accept this responsibility as a mission laid upon you by the Lord Jesus Christ, and promise with his help and with the aid of those of our members who shall be your assistants to carry out the duties of your office faithfully and zealously as God gives you strength?

THE DIRECTOR OF RELIGIOUS EDUCATION: I do so promise, God being my Helper.

THE DIRECTOR OF RELIGIOUS EDUCATION (to the Church School Staff, standing):

Dear friends and fellow members of the First Church, you have been called to be teachers and helpers and officers in our Church School. Do you undertake your tasks with eagerness in them to serve the Lord Jesus Christ and the young of this parish? Will you not only work for our children but also pray for them, not only teach them but also love them?

THE CHURCH SCHOOL STAFF: We shall strive to do so with the help of our Master, Jesus Christ.

THE DIRECTOR OF RELIGIOUS EDUCATION (to the Congregation, standing):

Dear people of God, all you who in this place have taken vows of allegiance to our Lord and Savior, I call upon you to fulfill your proper part in the teaching ministry of our church. Do you engage to uphold and support the labors of the Church School by encouraging your children and the children of your friends to be faithful in their attendance and diligent in their studies? Will you strive by the lives you live to set an example which shall confirm the teachings of Christ so that the lessons learned from your living may not contradict the lessons learned from the Gospel?

THE CONGREGATION: We shall so strive, trusting God for help.

THE PASTOR: Let us pray:

Unison Prayer: Almighty God, whose Son our Lord and Savior, Jesus Christ, was called, "Teacher," we offer unto Thee this day the children and the youth of this parish. Grant, we beseech Thee, that our homes may be indeed colonies of heaven where thy Law is both taught and lived and where thy Love doth reign supreme. May the labors and the life of teachers and pupils together in our Church School be both rain and sunshine to the seeds of thy Kingdom in their lives. May our Church become more like what thou desirest it to be until the children thou hast committed to our care shall be safe in our keeping, and, like their Master, may grow "in wisdom and in stature, and in favor with God and man"; through the same Jesus Christ, Our Lord, Amen.

THE BENEDICTION

GLORIA PATRI

THE MINISTER AND THE DENOMINATION

Department Editor: RICHARD P. CARTER, 211 High Street, Suffield, Connecticut

The author of this article is minister of Center Church, New Haven. The material is taken from a pamphlet which resulted from a careful study of congregational history on the part of Dr. Beach and the deacons of Center Church. Copies of the pamphlet may be secured by writing to 311 Temple St., New Haven 11, Conn. Price $1 per copy. We commend the pamphlet for your study.

CONCILIAR CONGREGATIONALISM

by DAVID NELSON BEACH

I. IN THE WORLD COUNCIL OF CHURCHES

BY ITS VERY NAME The World Council of Churches is a body composed of churches. For traditionally connectional churches, whether episcopal or presbyterial, the churches composing the World Council themselves are made up of local churches or congregations: these local churches participate in the World Council through collective churches to which they b e l o n g. Traditionally congregational churches have a more tenuous relation with each other: usually they, or some of their officers and members, gather in some type of continuing body; the World Council accepts such bodies as members. In affirming their separate estate, churches of the congregational type are liable to suffer from the defect of their virtue, which raises a momentous question:

Are churches of congregational or Congregational tradition able to participate formally in the ecumenical movement as it is gathered together in the World Council of Churches and in similar interdenominational national councils?

Informally individual churches of the congregational type can include the World Council and national or state councils in their concern: they can pray for their prosperity; they can contribute of money and the personal labors of their members. But do they have a *formal relation* with the bodies which themselves exemplify the ecumenical movement?

Churches of every type can, if they wish, become members of local councils of churches. That is achieved by direct request and the approval of these councils; usually churches send their representatives directly to the stated meeting of these councils. Through these interdenominational councils churches of the congregational type may and do have something of a formal relation with national councils, and perhaps with the World Council.

Do such congregational churches have a relation with the World Council through t h e i r own denominational bodies?

This is a momentous question, however you state it. Are your Congregational church and my Congregational church members of the World Council?

If individual congregational and Congregational churches have no formal relation with the World Council, that body will inevitably come to serve chiefly the obviously connectional churches. Unre-

lated churches will grow more and more atomistic, since they have denied themselves participation with other churches in the formal ecumenical movement. And over the years the informal concerns of prayer and personal or monetary contributions will diminish. Such informal concern may even carry individuals away from their roots in and loyalty to the congregational churches to which they have covenanted themselves.

For the Congregational Christian churches in the United States there is a constitutional answer to this momentous question. Like the World Council, the General Council is made up of churches —in its case the individual Congregational Christian churches. The General Council in session is described by its Constitution as "The Congregational Christian churches of the United States by delegates assembled . . ." (Preamble, s. 1.) The delegates to the Council which the churches elect in their associations, conferences and conventions are the regularly constituted representatives of these churches. "The purpose of the General Council is . . . to do and promote the work of these churches in their national, international and interdenominational work, and in general . . . to perform on behalf of the united churches the various functions . . . performed by the National Council for the Congregational churches and by the General Convention for the Christian churches . . ." prior to the 1931 Union. (Article II—Purpose.)

II. THE SANCTIONS FOR THIS CONSTITUTIONAL ANSWER, 1648 - 1956:

The noun in "The General *Council*" is derived from the Latin *concilium;* its adjective is *conciliar. Conciliar Congregationalism* describes the working relation of the congregational or Congregational churches with each other; their relation to *occasional councils* summoned by letters missive; and their continuing, effective and fruitful relation to each other in *standing councils*—an appropriate term for consociations, associations, conferences and conventions, and councils such as the National Council, the General Council, the International Congregational Council, the National Council of the Churches of Christ in the United States and the World Council of Churches.

When churches are close to each other, *representation* in such councils is usually *direct.* In more distant standing councils, such as the Northern Baptist Convention or the General Council, *representation* may be *direct* as in the Baptist Convention or *indirect* as in the General Council. In interdenominational bodies representation is always indirect, except in local councils of churches.

The single principle in these matters may be summarized thus:—

Just as individual Christians show forth their faith by *congregating* in churches, so individual Christian churches testify to their faith and serve God's kingdom by *congregating* in councils. The *congregational principle* applies equally to individuals and to churches. Just as the individual Christian is diminished if he fails to congregate in churches and remains solitary in his faith, a church which remains solitary is diminished. The individual and the church complete their full round of worship and work by congregating, the individuals in churches, the churches in councils. The priesthood of all believers draws the believers together, or it falls short of a full priesthood. The full priestly and prophetic powers of the individual churches draw them together in councils, or that priestly and prophetic power is stultified.

With these terms and this summary as a background, we may turn to the scriptural and historical sanctions for such a view of congregationalism in the Congregationalism of the United States from 1629 - 1956:

1. *The first exercise of conciliar powers* by a Congregational church in America

in 1629 was both formal and informal: informally, the church in Plymouth sent "Deacon Fuller" to aid the Salem church and people in their illness; formally the church in Plymouth later sent messengers to share with the Salem church in the ordination of pastor and teacher. This informal and formal relation is typical of the Puritan: many things for him came in "both-and" terms rather than in an "either-or."

2. *The New Testament sanction* for such formal labors was set forth in the Cambridge Platform in 1648, nineteen years after such conciliar powers were exercised in Salem. Acts 15 is summarized thus: the Antioch Church "went not all to Jerusalem but some select men for that purpose." The response of the Church in Jerusalem was congregational: ". . . when they were come to Jerusalem, not only the Apostles and Elders, but other brethren do assemble, and meet about the matter . . ." The scriptural pattern is plain: "therefore Synods are to consist both of Elders, and other church-members, endued with gifts, and sent by the churches, not excluding the presence of any brethren in the churches." (Vide, Essay, p. 34.)

3. *The Cambridge Platform's sanction* is based upon this scriptural sanction. Synods and councils are "the ordinance of Christ"; "though not absolutely necessary to the being, yet many times . . . necessary to the well-being of churches . . ." (Ibid., p. 37.) "Synods being spiritual and ecclesiastical assemblies"—note both spiritual and ecclesiastical; "ecclesiastical" is used to refer to visible church bodies. "Synods being spiritual and ecclesiastical assemblies, are therefore made up of spiritual and ecclesiastical causes." Christ is the spiritual cause: "The next efficient cause of them under Christ, is the power of the churches, sending (to send) forth Elders and other messengers . . ." The Elders and other messengers, having been sent by the churches and because of the church power in sending them, "being met together in the name of Christ, are the matter of the Synod . . ." (Ibid., p. 37.)

This is clearly the source of the General Council Constitution in its statement that the Council in session is "The Congregational Christian churches of the United States by delegates assembled . . ."

Obviously, too, this is one of the roots of the concept that a council of churches is made up of churches who have the power to be present and represented in their delegates and other members.

4. *The sanctions of the Saybrook Platform in 1709,* three score years after the Cambridge Platform, were explicit in two directions: First, in calling the Say Brook Meeting in 1708, the General Assembly of Connecticut directed that the churches should be represented at Say Brook by delegates chosen by them in councils to be held in each county town: *this regularized indirect representation* in councils of churches. Second, the Platform provided for *standing councils:* these councils were of two types, consociations of churches and elders (teaching elders or pastors); and associations of such elders. The Platform combined both these usages by providing for a General Association for the entire colony, made up of delegates elected to it by the local associations of pastors.

5. *The sanctions of the National Council itself and its Constitution* bring us to 1871, after two hundred and forty two years of Conciliar Congregationalism. This was not the first interstate standing council: that honor goes to the standing council which still directs the affairs of the Chicago Theological Seminary. *The National Council was our first standing council national in scope.* And *the principle of indirect representation* was used in constituting the Council and continued in its Constitution. Two sentences from that document make all this clear: "The Congregational churches of the United States, by elders and messengers assem-

bled, *do now associate themselves* in national Council . . . And for the convenience of orderly consultation, they establish the following RULES." (Ibid., p. 28, p. 29. Emphasis supplied.) The National Council and its successor, the General Council, have always been *representative town meetings of our churches* rather than *town meetings of our churches,* like the associations, conferences and conventions.

6. *These sanctions continue by official actions through 1956:* In 1913 the National Council revised its Constitution, but continued these same conciliar powers: ". . . the Congregational Churches in National Council assembled agree in the adoption of the following Constitution." (Ibid., p. 25.) When the National Council acted for the Congregational churches in effecting the 1931 Union with the Christian Church, the same language was continued: ". . . the Congregational and Christian Churches in general council assembled agree in adopting the following Constitution." (Preamble, s. 8.) And in 1956, at the suggestion of its Business Committee, the Council voted: ". . . the General Council concurs with the Business Committee . . . that the General Council must abide by its Constitution and By-Laws." (Essay, p. 19.)

III. ANCIENT SANCTIONS MATCH CONTEMPORARY NEEDS:

The forebears of the Congregational Christian churches of the United States were neither witless nor inexperienced when they noted in the Cambridge Platform that synods and councils "orderly assembled, and rightly proceeding according to the pattern, Acts 15, we acknowledge as the ordinance of Christ . . .," thus placing councils just below the sacraments in importance. Their reasoning was equally acute: ". . . though not absolutely necessary to the being, yet many times . . . necessary to the well-being of churches . . ." (Ibid., p. 37.)

In 1709, four score and one years after this 1648 statement, our forebears concluded that the "many times . . . necessary to the well-being of churches" were so frequent that standing councils were necessary to the well-being of the churches of Connecticut; and they provided for such standing councils.

In 1871, eight score and two years after these decisions of the Saybrook Platform, the National Council was created to meet the national needs for such standing councils. Up through 1956 across eight score and five years, two national councils have justified the foresight and faith of the generations since Plymouth dispatched messengers to meet with the Salem Church in 1629.

In exercising their conciliar powers across these three hundred and twenty-seven years the Congregational churches in the United States have not lost their independence of ecclesiastical control.

Conciliar Congregationalism consists of two freedoms: Freedom *from* control by any other ecclesiastical body—which the General Council Constitution defines as "independence of ecclesiastical control," (Preamble, s. 3.) And freedom for and in exercising the conciliar powers outlined in this essay and review in "the fellowship of churches united in district, state and national bodies for counsel and cooperation." (Preamble, s. 4.)

These ancient sanctions match contemporary needs. The churches of the Congregational order in the United States are members of the International Congregational Council and the World Council of Churches, because they were members of the National Council when it associated itself with the International Congregational Council and of the General Council when it became a member of the World Council. These bodies have acted for their member churches in sending delegates and providing support for both these international councils. These Congregational Christian churches have both *informal* relations and *formal* membership in the International Congregational Council and the World Council.

NOTHING TO FEAR

HAY TO THE TOUCH brittle-sharp
They tried to tamp soft where they'll lay him,
And folded a cloak there upon it.
Hay at the edges still flares, though,
Everywhere pointing and criss-crossed.
The frame that holds it is weathered,
Dry, all the splinters are greying,
And one board has split where a knot's gone.
But see how the top board's worn smooth,
The edge now shines as if polished,
And grain-varied colors, within, shine.
The burnt-sweet smoke of the oil flame
Drifts off, more light strikes the manger,
Grey reflects blue and the hay glows,
Settles a bit, and the spikes away
Now, as they lay in the newborn.
Come, I'll lay hands on the edge here
And look at the child wrapped in swaddling,
Just waking, whose eyes seem to wonder
Where the blown shadows have come from.
Or is it the light that he watches?
Both tremble, but see how he's calm,
As though there were nothing to fear.
So you begin here by trusting.
O innocent, could you learn better,
I wonder what better you'd learn.

ROBERT G. TUCKER

The poet is on the English faculty of the University of Massachusetts

RECOMMENDED READING

A list and commentary prepared by THE ASSOCIATES IN READING OF THE DEPARTMENT OF THE MINISTRY, CONGREGATIONAL CHRISTIAN CHURCHES.

For the first time in many a session the Associates in Reading is presenting a list strong in sociology and comparatively light in theology. The good contemporary writers in this latter field have taken a momentary recess. It reminds us that the preachers of yesterday lean heavily on another field which we have avoided as outside our function as a committee—the whole field of current literature.

This summer the Chairman attended the Bread Loaf writer's conference at Middlebury College in Vermont. This is the oldest writer's conference in the country and has excellent leadership. It is hard to say where the greater ignorance lay, whether with the conferees in their ignoring of religion (with the exception of the poets) or with the sole parson present in his little at-homeness with current literature. There are some healthy signs that this neglected field may be re-plowed by the minister. The Christian Century reviews of current drama and the recent article on current novels as a basis of discussion in church groups by Robert Spike in *Advance*, are healthy signs. A professor of philosophy once said to me, "Preaching must be a little of this and that." Constantly we run the danger of specializing in our reading to the exclusion of things of importance. The novel, the play, the poem brings us back to the more complete viewpoint of the whole of life which is our business.

A good course in contemporary literature can be easily come by in the Centenary publications of the Atlantic Monthly, particularly the anniversary issue of November which may be secured for $1.00. Here is a galaxy of contemporary writers.

Larry Durgin started us on a good course by mentioning the paper-backs which are available. The following should also be noted: *Journey Into Mission* by Philip Williams; Friendship Press, $1.25 (an excellent diary of an E & R missionary to Japan); *Dante's Inferno*, a new translation by John Ciardi (of the Saturday Review) Mentor 50c; *What The Christian Hopes for in Society* (Symposium from Christianity and Crisis, by Bennett et al) Reflection Books by Associated Press, 50c; *Christian Faith and Natural Science* by Karl Hein in Harper's Torch Books series, $1.25.

ARTHUR E. WILSON

Primary List

Understanding The New Testament by Howard Clark Kee and Franklin W. Young, Prentice-Hall, Inc., 1957. $7.95

This book, one of the best available in the field of New Testament study, is wholeheartedly recommended. The authors recognize that Biblical interpretation is a "dynamic process, influenced by new historical and archaeological discoveries, as well as by the changing cultural and theological emphases."

The authors approach the study of the New Testament with a proper concern to show the historical situation, the *context*, in which early Christianity took form, and also to make clear the *content*. This is done under the three general divisions which give some indication of the scope as well as the theological perspective of the volume: I. "The Community Emerges;" II. "The Community Expands;" III. "The Community Matures."

The authors declare their purpose as follows: ". . . to provide the modern reader with information on the historical setting and the sequence of events connected with the emergence of Christianity, . . . and to help the reader to enter with sympathy and understanding into the faith that provided the dynamic for the early Christian community." This purpose has been achieved in superb fashion.

A companion volume, *Understanding the Old Testament* by Bernard Anderson, at the same price, is also enthusiastically recommended. Both volumes have permanent worth in addition to being presently invaluable.

The Meaning of Immortality and Human Experience by William Ernest Hocking, Harpers, $3.50

Fifty years ago Professor Hocking wrote "The Meaning of God in Human Experience." Here is a book written near the close of a rich and productive life that is worthy to stand beside the earlier volume. The book incorporates material Dr. Hocking first used in earlier lectures, but it is a fresh recording and re-thinking of the material. The author is primarily a philosopher, but one who writes as a philosophical theologian. He writes from the metaphysical rather than the dogmatic point of view.

The claim is made that this book is, "the only one published in this century which deals with the problem of immortality at the level of the scientific advance of the day." Now the philsophical problems are evaded; all are frankly and positively met. The book says what honestly can be said from its metaphysical point of view and it offers a substantial ground for our Christian faith in immortality.

Furthermore, the book is written in an extraordinarily graceful style and it abounds in beautifully phrased and memorable insights. A very useful book to ponder over in preparation for Easter. It is also a book that will endure as a basic study in the field of lasting and deep Christian concern.

Protestant and Catholic by Kenneth W. Underwood, Beacon Press, $6.00

This is a careful sociological study of the forces interacting in a New England city, Holyoke, Massachusetts, in controversy over the appearance of Margaret Sanger at a planned parenthood meeting in October, 1940. The book is a factual report of actions and attitudes of people from several typical groupings—economic, social, and religious. Readers will find here the mirror of much of their own community, their own social groups and their own church. It is as free from axe grinding as a book can be and would provide a superb basis for discussion by a group of ministers who

seek to understand the potential conflict in American society. It is worth pointing out that one of the after effects of the Holyoke incident was the widespread regret on all sides that such a crisis had ever been allowed to develop. Typical of the value of the book is an attempted paralleling of the positions of the three major religious groups, Roman Catholic, the Protestant churches and the Protestant sects. This is an objective and rewarding study.

The Ministry in Historical Perspective, edited by H. Richard Niebuhr and Daniel D. Williams, Harper and Bros., $5.00

This is the second of the publications of the survey of theological education in the United States and Canada. It is a composite authorship, well planned with full notes and is well indexed. The scope of the survey is from the primitive church to the Protestant ministry in America today. There are eight authors, each contributing a chapter with George Williams writing two of them. The study is surprisingly complete. It is objective and at the same time not without feeling and appreciation.

The book lends itself to careful study and discussion and will be excellent for the purpose of groups of Associates in Reading. To the scholarly members it will stimulate further study and research by following up the references in the notes to each chapter. Thus the limitations of such a wide field being treated in the limited scope of one modest volume can and will be overcome.

The great value of this work comes from the contribution of perspective.

Secondary List

Glad Adventure by Francis Bowes Sayre, The MacMillan Co., 1957, $6.00

This is a record of the extraordinary career of the author, a vigorous lover of adventure, a distinguished public servant, and ever a convinced Christian. Sayre was born with a silver spoon in his mouth but it has never cramped his style. He has traveled all over the world, often on difficult and dangerous missions. He was advisor to the King of Siam, High Commissioner to the Philippines, Director UNRRA, Chairman of the Trusteeship Council in the U.N. A fascinating story, a fine spiritual witness!

Yale and the Ministry by Roland H. Bainton, Harper & Bros., New York, $5.00

This delightful volume from the pen of Roland Bainton tells the story of education for the ministry at Yale for two and a half centuries. Illustrated by pen sketches as well as pen portraits, it tells the story of the way that

much of Protestantism in America has come. To read and to ponder it is to enter into a rich heritage. For this is not only the story of Yale, it is the story of New England theology.

Crisis In Communication by Malcolm Boyd, Doubleday, $2.95

This is a down to earth discussion of the power of modern mass-communication in the light of Christian theology; its threat, its challenge to Christian witness. Here is concrete analysis of movies, plays, radio, TV, the Billy Graham method. Highly provocative, it is a helpful discussion of an increasingly difficult problem, that of making communication of our faith effective.

Race and Nationality in American Life by Oscar Handlin, Atlantic, Little, $4.00

A brilliant study by the Harvard Professor of History broadens and illuminates the background of our racial, religious, and nationality problems. One of the most helpful books on these problems available today, it is highly readable, provocative and brief.

The Coming World Civilization by William Ernest Hocking, Harper, $3.75

A reasoned and faithful hope for our future, and the way we may go. As always, Hocking informs, intrigues, stretches our minds.

The Hidden Persuaders by Vance Packard, McKay Co., $4.00

This is an account, both fascinating and alarming, of the whole "motivation research" question which is revolutionizing the public relations field. Food for serious reflection by leaders of the Christian cause.

Religious Dimensions of Personality by Wayne Oates, Association Press, $4.50

This book analyzes with the psychological insights of our time, yet comes forth with a whole man, dignified as the Son of God. More than most studies in this field, it connects us with the New Testament view of personality, demonstrating that the scientific view does not lead us as far from Biblical concepts as we sometimes believe. An excellent study of the fundamentals of personality.

Free Will, Responsibility and Grace by Peter A. Bertocci, Abingdon, $2.00

How God's grace works in the life of free man is admirably described in this small volume. The nature of man's freedom is clearly defined, complimented by a corresponding emphasis upon his moral responsibility. An excellent well-spring to which a minister may turn in beginning his Lenten studies.

Psychology, Religion and Human Need by W. L. Carrington, Channel Press, $3.75

A doctor instructs and advises the Christian minister in the psychological, emotional and spiritual needs of people. This book is definitely valuable too for both minister and doctor and should bring the two professions into closer contact in administering aid to the body, mind, and soul of the multitudes who need and want to become sound again.

Why I Am Not A Christian by Bertrand Russell, Simon and Schuster, $3.50

The main arguments against religion are brought together in this book and presented with remarkable clarity. To refute the arguments of the book would be a splendid mental discipline for any minister. The book challenges us to lay hold on our faith with a firmer hand and at a deeper level.

* * * * * *

THE COMMITTEE OF ASSOCIATES IN READING

ARTHUR E. WILSON, *Chairman*
300 Weybosset St., Providence 3, R. I.
W. HARPER WELCH, *Secretary*
4 Loomis Street, Montpelier, Vermont

William L. Bradley, Hartford, Conn.
Fred S. Buschmeyer, New York, N. Y.
Richard S. Carter, Suffield, Conn.
Chalmers Coe, Hartford, Conn.
Charles L. Copenhaver, Glen Ridge, N. J.
Lawrence L. Durgin, Providence, R. I.
James F. English, Hartford, Conn.
Rolland G. Ewing, Torrington, Conn.
Donald H. Finley, Binghamton, N. Y.
Johnson A. Haines, Littleton, N. H.
William C. Hart, Pittsfield, Mass.
Dean L. Hodges, Plymouth, N. H.
John A. Martin, Norton, Mass.
Albert J. Penner, New York, N. Y.
Clifford O. Simpson, Manchester, Conn.
Ronald J. Tamblyn, South Hadley, Mass.
Tertius van Dyke, Washington, Conn.